Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. VI.

REV. DAVID BARNES, D. D. OF SCITUATE, MASS.

From the very full and authentic history of this ancient town, just published, by the Rev. Samuel Deane, we extract the following passages from the notice he has given of his immediate predecessor and colleague in the ministry, Dr Barnes. This gentleman is justly entitled to the place which his biographer assigns him, among the eminent clergymen of his times. His character was strongly marked; but not more by its innocent peculiarities, or even eccentricities, than by his intellectual endowments, his excellent judgment, his deep discernment of human character, his kind and tender sensibilities, or his fervent piety. His memory is still held in affectionate and respectful remembrance by his flock; and his distinguishing traits, as here drawn by his successor, and also by his ancient friend, Dr Allyne of Duxbury, are exhibited, we believe, with great discrimination and truth.

Having mentioned his birth in 1731; his education at Harvard College, where he received his first degree in 1752, and his settlement after an unanimous call at Scituate in 1754;—the author continues,—

Dr Barnes entered upon the ministry with fair prospects, his people being united and prosperous. We believe he was remarkable for his meekness in "instructing those that opposed," and by parables, rather than by direct argument, he was accustomed to converse with such. A neighbor, who was a Calvinist of the *straitest sect*, having frequently spent long sittings in arguing with Dr Barnes, was finally answered by the following parable.

"You, Sir, are a gentleman, to whom the public feels and acknowledges much obligation for your mechanical skill and inventions. Now we will suppose that your powers should be so far increased that you could make intelligent beings, and that you should produce thousands each day, formed with all the endowments of the human race. Then suppose that your neighbors should inquire, what destination you proposed for these beings; and you should reply, that you had also prepared a place of torment to which you proposed to condemn the greater part—not for any personal offence against you, but because you had made them for that end: and that the remaining few you had destined, in the same arbitrary manner, to another place of perfect happiness, which you had also prepared. Now, Sir, suppose that your neighbors were furnished with the common sense of mankind, concerning justice and goodness in the administration of one being, who has a controlling power over other beings, would they not knock your shop down; and say that such a wicked trade should not go on?"

He was an acceptable preacher to his people from the commencement of his ministry, but near the middle of life, he is said to have come forward with new powers, and to have become a popular preacher throughout a considerable circle of the churches. He preached the Dudleian lecture at Harvard College in 1780, (John xx. 31,) and he was honored with the degree of D. D. in 1788.

He was a Christian philosopher of so elevated a kind, that it was not every one that could fully appreciate his feelings and conversation. It was a matter of surprise to some, that he would speak so familiarly of his own death, and therefore they unjustly attributed it to an obtuse sensibility. It was far otherwise—even the resignation of Christian faith. He never sighed "O mihi præteritos referat si Jupiter annos:" but with onward views, he would often say, "that were it not the fixed design of Providence that nothing should go back, it would be his voluntary choice to go forward, and to see for himself, what is to come in other modes of existence." He had in a remarkable degree, overcome the fear of death, by making it a subject of constant meditation, in the light of Christian faith. His only painful prospect, in his late years, was that he might survive his usefulness; but in this respect his prayers were nearly answered. Fifteen months before his decease, a colleague was ordained, from which time he attempted but few public performances: but those were not only interesting, as being the last efforts of an uncommon mind, but excellent in themselves; for when he would allude to his own waning light, and to the increasing light of those who were rising behind him, his audience were melted in tears, not so much of tenderness, perhaps, as of admiration at his magnanimity. He deceased, with all the Christian philosophy with which he had lived, April 26, 1811, having completed eighty years, of which fiftyseven had been the term of his ministry. He gave directions to his son, that his remains should be laid in a grave, by the side of those of his consort, (who had deceased October 22, 1805, aged 78,) and that both graves should be covered with one plain monument of granite.

As a preacher, it would be difficult to describe him, for he was like none other. His voice, we believe, was never remarkable for sweet tones, and his skill in varying its tones was but ordinary. He would sometimes startle his audience with a high note, and then fall rather abruptly to a low one. His manner might be called familiar, and the whole, though unique, was never displeasing, but always calculated to keep up attention. It was, however, the matter of his discourses which constituted their chief excellence.—Perhaps no preacher has lived, who treated his audience with a greater variety, which circumstance gave fault finders an occasion to accuse him of not being evangelical. He was too much a man of genius to be confined to a narrow round of subjects, and too much a man of piety to touch any subject, without leading the mind to important lessons in religion. For instance, his sermons on "the east wind—on the lightning—on making salt—on bees—on the basket of summer fruit, (Amos viii. 1.)" seem not to have been evangelical, at the first thought, but they were beautiful defences and illustrations of divine Providence. But though he preached in a great variety during his long ministry, evangelical subjects, in a more strict sense, were his favorites. Dr Barnes did not practise frequent exchanges, though he was always ready to accommodate his brethren. It was his familiar maxim, that "a minister's stock is that of nature, that the more he uses, the more he has left."

His style was remarkable for a sententious brevity which gave rise to a common remark, that his discourses were *clusters* of *maxims*. The writer of this can never forget the charge, given by the venerable Doctor to him, when ordained his colleague. It was never published, for it could never be found—perhaps it was not written but in part. It was full of pointed sayings like the following: "In attempting to instruct your people, be careful not to preach what they will not understand, and especially careful not to preach what you don't understand yourself."

People of straiter sects used to remark, that Dr Barnes had formed too good an opinion of human nature, and always avoided the accusing strain, even towards the most worthless of mankind. It may have been a trait in his character. But while his heart was full of tenderness, and his words full of prudence, those words were often of the deepest import, and like parables, of the keenest application.

"Tam unice vituperat, ut laudare videtur."—PLINY.

As Dr Barnes was a Christian philosopher, so he was a philosopher in the affairs of life, and looked at every thing with a view to practical uses. He was a farmer, not more in theory than in practice, not more in experiment than in following the best examples already struck out, and seeing at once, how to turn his fields and his labor to the best account. He studied the qualities of domestic animals—the adaptation of crops to soil's—and the curious economy of bees, and was successful in their management.

But in no qualification was he more amiable, than in his spirit of hospitality. His house was a favorite resort of his clerical brethren, and of an extensive acquaintance, beside the people of his own charge. Had the ancient literary trick been in fashion, of transposing the letters of one's name to make out a sense expressive of character, we believe that many an anagram would have been made upon his name, with reference to his hospitality; and nothing could have been more suitable than that witty saying, recorded by Mather of Mr Ward, the first minister of Ipswich, (the simple cobler of Agawam, as he styles himself in the title page of a curious book,) who, when anagrams were called for on the name of the venerable John Wilson of Boston, said with great humor, "the anagram of John Wilson is, I pray you to come in, you are heartily welcome."

Dr Barnes left in print several ordination sermons, a discourse at the Derby Academy, a sermon on the death of his daughter, Mrs Cotton, a sermon on the love of life and fear of death—a sermon on the death of Washington. There is also extant a posthumous volume, published by the Society for promoting Christian knowledge, piety and charity.

His sermons, (says Dr Allyne, in a notice of his character) were transcripts of his mind, and his mind was always exhibited without any disguise. He inculcated no lessons which he did not practise, and dwelt much on the virtues for which he was distinguished, viz. candor, humility patience, meekness. In this last particular he may be compared to Moses. Had he lived in the apostolic age, with Thomas, he would probably have doubted—in kind affections, he would have emulated the character of John: but he would have stood aloof from those disciples who were desirous to call down fire from heaven upon the Samaritans. To extirpate heresy by consuming heretics, was a thing equally abhorrent to his judgment and feelings.

When such men die, the living are to be compassionated. Dr Barnes, in his latter years, was solicitous lest he might survive his ability to do good, and his usefulness not be prolonged with his days. He suffered much from the apprehension of being cast by as a "broken vessel." But it was only for the space of one or two years that his friends had cause to lament the wreck of a wise and a good mind.

In the circle of his acquaintance, a rich and unfailing fountain of intellectual improvement and social enjoyment is closed up. The flock of his charge may recollect and parodize the words of the sentimental journalist, and with an application to their deceased pastor, say, "we thought we duly respected him when he was alive, but now he is dead, we fear it was otherwise."

RELIGIOUS CHARACTER AND BELIEF.

We give two more of Mr Farr's "Plain Letters on Important Subjects."

To Mr ——.

My dear sir,—We have, in times past, had many pleasing conversations together on religious subjects. Our views of Calvinism, and some other sects of the day, of their fanatical and intolerant spirit, were similar. You spoke, with unqualified favor, of Unitarianism, and seemed to rejoice in its prevalence, spread, and prospects.

But I fear, after all, that your views and feelings on the subject are widely different from mine. You do not consider it in that solemn light I do. With you, I fear it is only a worldly contest, a rival system, or party which you have espoused, either because it has reason, or learning, or genius, or influence, on its side; or because it affords excitement by its novelty, and furnishes occasion for your display, or, in some way, promotes your temporal interest. Both your conduct and your conversation are sufficient grounds of my fear. You do not seem to be interested in religion, as I am. You leave the impression on me, that you do not feel the power and importance of Christianity; a personal concern in it; an anxious desire of its spread with a view to sanctify and save souls. You do not seem to be pious yourself. You are negligent in religious duties. You pay not that attention to the sabbath, you ought. There is little or no religion visible in your family. You have never joined the church, though there is no creed to hinder you, where you are now. You have never submitted to the positive institutions of religion, few, simple, and attractive as they are!

You are troubled about Calvinism; but not about irreligion and vice. You are loud against bigotry, prejudice and delusion; but you are not equally eloquent in your disapprobation of sin. You have the spirit of a partizan, but not of Christ. Our thoughts of the world, of sin, of death, of eternity, of the blessed Saviour, and of God, of piety and virtue, are widely different. Though there is so much harmony in our faith, yet its influence on us both is not alike. You show hostility to error, and indifference to truth. You appear to have made no distinction between Calvinism, in its worst features, and piety; and have rejected them both. Sir, I am a Unitarian; but still I believe that God is to be reverenced, loved and obeyed. Though I reject the Trinitarian's peculiar opinions about Christ, not finding them in the only guide and measure of my faith; yet Christ himself, as he is revealed in the scriptures, is precious to my soul. I desire to embrace, believe, honor, and follow him. Though my views of his sufferings and death differ some from many other Christians; yet I find abundant reasons for gratitude for what Christ has done for me. I have such views of salvation, and heaven, that they seem worthy of my labor, thought, and prayerful study. I have such views of the importance, of the joys, and consolations of religion, that I rejoice to find others walking in the truth; and am deeply concerned for the spiritual and eternal welfare of my fellow men. Let me recommend to you a devout and holy, in order to a happy life, and a glorious death. Let me urge you to make religion a personal concern; something that is to be felt and practised—the one thing needful! Let your pious example show that you are the friend of Christ; that his cause is dear to you; that you feel a deep interest in the moral welfare of the souls of your fellow men; that you are praying and laboring to build up a kingdom, not of this world; and that you are seeking that heavenly rest, which remaineth for the people of God. We need such men; men of prayer and faith, and prudence, and virtue, to assist in the glorious work of bringing the people out of error, bondage, and sin, into the light and liberty of the children of God. May you be one of that number!

Sir,—The manner in which you spoke of religion, forced on me the conviction, that you had no just views, nor any just sense of its nature, power, and importance. You spoke of it as one having a low, earthly, and grovelling mind; with no hopes, nor prospects, nor fears, beyond the world. God and Christ, the soul, heaven, virtue and piety, seem to be subjects, about which you are indifferent.

But why should you think thus lightly of religion? Why should you neglect the Bible? No other book frowns so at vice and sin; and smiles so on virtue. No other book inspires such hopes, joys, courage, and fortitude; opens such prospects; gives such expansion to the mind and elevation to the thoughts. It tells you, how you may become wise, holy, free, and happy. It sets before you the greatest examples, and offers you the highest rewards, of goodness. It inculcates humanity, mercy, purity, truth, and justice; it soothes grief, comforts sorrow, and gives one conquest over himself, the world and death. It is worthy of your attention, both for what it is, and for what it can make you. What are you without virtue? and what is your virtue, without religion for its foundation?

You may now know that not only the weak, the ignorant, and credulous, have become Christians; but also men of genius, learning, and virtue.

If you reject the gospel, behold what doubtful and dishonorable ground you stand on! See what a host of the wise and good are on the side opposite to you. Need I name them? No!

O give your time and thoughts now to the blessed gospel; and cease from the instruction which causeth to err. Yours, &c.

[For the Christian Register.]

"FAULTS ON ALL SIDES."

The following extracts are made from an anonymous pamphlet, entitled "Faults on all sides," published at Newport, Rhode Island, 1728. The remarks seem peculiarly applicable to the religious community at the present day. Hoping they may be instrumental in bringing some of your readers to a more serious consideration, and, consequently, to a more correct knowledge of the nature and design of Christianity, and making them more careful to conform their temper and lives to the spirit and example of our divine Master, I send these extracts for publication in the Register. C.—S.

Never, in any age of the world, was there more inquiry after knowledge, than in these times. The sons of Adam are now as busy as ever himself was about the *tree of knowledge of good and evil;* shaking the boughs, and scrabbling for the fruit, whilst I fear many are unmindful of the *tree of life.* And now tho' there be no cherubims with their flaming swords to fright men off from it, yet the way that leads to it seems to be solitary and untrodden, as if there were but few that had any mind to taste the fruit of it.

There be many that speak of new glimpses and discoveries of truth, of dawning of gospel light; and no question but God hath reserved much of this for the very evening and sunset of the world, for in the last days knowledge shall be increased. But yet I wish we could in the mean time see that *day dawn* which the apostle speaks of, and that *day star arise in men's hearts.* I wish while we talk of light, and dispute about truth, we could walk more as *children of the light.* Whereas if St John's rule be good, that no man truly knows Christ but he that keeps his commandments, it is to be expected, that many of us who pretend to light, have a thick gloomy darkness within, overspreading our souls.

There are now many large volumes and discussions written concerning Christ, thousands of controversies discussed, infinite problems determined, so that our bookish Christians, that have all their religion in writing and papers, think they are now completely furnished with all kinds of knowledge concerning Christ. And when they see their leaves lying about them, they think they have a goodly stock of knowledge and truth, and cannot possibly miss of the way to heaven; as if religion were nothing but a little book-craft, and mere paper-skill. And this I fear will discover many of us, notwithstanding all this light which every contending sect boast of, to have nothing at the bottom but Egyptian darkness within upon their hearts.

It is not an airy notion of Christ and his word swimming in our brains, but Christ really dwelling and living in our hearts, that makes us Christians. He is the best Christian whose heart beats with the truest pulse towards heaven, and not he whose head spinneth out the finest cobwebs. Christ came not into the world to fill our heads with mere speculations, to kindle a fire of wrangling and contentious disputations among us, whilst in the mean time our hearts remain all vice within towards God, and inhumanity towards our neighbors. There is a set of bigots in the world of both sexes, that I look upon to be not only the greatest enemies to religion, but to unity, and the worst disturbers of mankind; and were it not for our divisions, that they are chiefly made tools of, they of all in human shape would be least estimated. It is very rarely known that such ever made good magistrates, good ministers, good Christians, good subjects, neighbors, husbands or wives.

The two grand imposters of this age, are, pretended zeal, and a pretence of the spirit. And if they be zealous, what dare they not do? And when they presume they have the spirit, what dare they not say? Yet the spirit is not to be separated from her office, because dreams, or rather the cooperation of men's lusts, do pass for revelations. Therefore we are commanded to try the spirit, whether it be of God, and not to believe every spirit; that is, every pretended inspiration. And this the method we are to try them by, their agreement, or disagreement to, or from, the word of truth. And in this word the spirit of God teacheth to be zealous and not cruel; to be devout and not superstitious; to hate idolatry and not commit sacrilege; to stand fast in our christian liberty, and not make it a cloak of maliciousness. There is nothing more talked of in the world than religion, and nothing less understood. Many upstart novices there are in the world, who pretend the spirit above measure, but at the same time know not what it means. They are spiritual in the twinkling of an eye; they know not how, nor no man else.

It is to be feared, that the name of the Holy Spirit and Christ, is chiefly made use of to serve our lusts and interests. We say, lo here is Christ and lo there is Christ, in these and those opinions, whereas in truth, Christ is neither here nor there, nor any where, but in that soul, where the life of Christ dwells. Do we not make this and that opinion, this and that outward mode, form, and gesture, to be the wedding garment; and boldly sentence those to utter darkness that are not of us? He is a good moral man, but he's a *Churchman,* a *Quaker,* a *Baptist,* a *Presbyterian,* with one of another. I would put the question to them all, how long a good moral man hath been such a minister? What is the decalogue, but an abridgement of morality? What is Christ's sermon on the Mount but an improvement of it? and now shall civil and honest conversation be counted the mark of a reprobate? Is this the fruit of our divisions, that religion must consist in modes and forms, in words and phrases, while justice and mercy shall be exposed as monsters? But they will one day find to their great surprise, that he only that builds up his morality, justice, and mercy upon his faith in Christ, and keeps a good conscience, and doth to others what he would have others do to him, shall, I question not, enter in and have a mansion above.

[For the Christian Register.]

GOSPEL TEMPERANCE.

"Young men likewise exhort to be sober-minded."—Titus ii. 6.

Sobriety or soberness is so important a virtue, that the apostle urges the practice of it upon persons of various ages and stations particularly. "Watch and be sober." "Let us be sober." "A bishop must be sober." Aged men and aged women were exhorted to be sober. So, there also are commands in regard to this duty, of universal application. 'Be sober and hope unto the end." "Be sober and watch unto prayer." And here in the text—"Exhort young men to be soberminded." So I shall speak of sober-mindedness, with reference to not only young men, but to young women also; and while I am urging the subject more particularly upon the young, those who are older will bear it in mind, that soberness is a duty no less proper and important to them.

The words sober, soberly, soberness, sobriety, and temperance, though they are in every body's mouth, yet I suspect they are very imperfectly understood by most who use them. When many people speak of one's being sober, the meaning is, that he has not been drinking strong liquors to excess; he is not *drunk.* The word is also often used to denote a grave, solemn, downcast countenance; and a troubled, mournful state of the heart. He "looks sober" is a very common expression. The scriptural meaning of these words, to many is nearly lost. Is a person temperate, in the gospel sense of the term, merely because he drinks no distilled liquors, nor wines? This is not properly *temperance,* but *abstinence.*

Temperance uses things moderately and lawfully; but abstinence uses them not at all. A person might wholly abstain from many kinds of food and still be an epicure and a glutton. The law of God requires us to be temperate, not only in certain kinds of drink, but in all things. Not a few, every year destroy their health and life by the intemperate use of cold water. Various other kinds of drink are taken to excess, which are powerful stimulants; acting upon the nerves, and gradually enfeebling the body and mind, and introducing diseases and death.

Many persons behave and speak as though they verily thought that there was no other intemperance except that which consists in taking strong drinks; that if they abstained from these, they were justly entitled to the names of sober and temperate! Many would be accounted sober, because they are not habitual tiplers and drunkards; and because they wear a sad or stern countenance.

But the word 'sober' in the New Testament has a much larger, and more comprehensive meaning, which is expressed more particularly in my text; where the apostle exhorts to be sober-minded.

Sober-mindedness, or sobriety, implies self-knowledge, self-government, and self-control; preserving the appetites, desires and passions, all the powers and faculties of the soul and body in a proper and healthy state. He who is truly temperate and sober knows how to keep under his whole body and bring it into subjection. He can curb his temper, command his feelings, rule his spirit. He has brought his inclinations, propensities, wishes, hopes, fears; his fancy and imagination, into obedience to the law of God. He is sober in his drink, and in his meat; in his feelings and in his thoughts; in his words and in his actions;—sober in his appetites, sober in his desires, sober in his passions; sober in his heart, his mind, his life; sober in regard to temporal and spiritual things; sober in all his various offices and duties to himself, to his fellow men, and to his God.

Sober mindedness is opposed to every sort of intemperance; to all kinds of excesses and extravagances. It is not only opposed to eating and drinking too much; but it is opposed to passing beyond the bounds of reason, religion, and moderation in any respect. There is not a single, but many appetites; not a single desire, but many; not a single passion, but many, to be watched and taken care of. How often the imagination and fancy lead us astray! How often we see those people, who make great pretensions to soberness, showing in their tempers, words, and actions, that they are but very *partially* sober.

Our duties are often divided into three classes;—living soberly, righteously, and godly, or piously: and sobriety here includes all the duties we owe to ourselves; righteousness, those which we owe to our fellow-men; and piety, those we owe to God.

We violate the law of sobriety, or sobermindedness, when we make an improper and an intemperate use of food, or drink, or of any thing else,

we possess; and so do we, also, when our passions, imaginations, fancies, thoughts, desires, &c. are not duly regulated and controlled;—when we think of ourselves more highly than we ought to think. And though all need frequently the exhortation in the text, yet young men and young women need it in a special manner. Not that they are more inclined and accustomed to excessive indulgence in eating and drinking; perhaps a greater proportion of the gluttonous and drunken are among those more advanced in life. But the young are prone to many other excesses and extravagances. Their temper is often quick, and hard to be restrained; their desires are fierce and strong; their passions are restless, and lead them astray. What wrong notions of life they form! What vain expectations they cherish! In their pleasures and pursuits; in their hopes and fears; in their wishes, dreams, and plans of happiness; in their views of things temporal, and of things spiritual and eternal—how many evidences do they give of a want of a sober mind; a want of self-discipline and self-control.

If they were sober, as they should be, if pious, they would still be zealous; but their zeal would be according to knowledge. They would still be active; but their activity would be directed to wise and important ends. They would be cheerful; but their cheerfulness would be the natural result of the healthy state of their heart and mind. Their pleasures might be less absorbing; but would be much more rational, constant and satisfying. And could they be formed to sober feelings and habits in this season, they would escape many of the evils which others suffer through life.

Leaving the drunkard and the sensualist out, how many there are of all ages; (for I need not speak of the young alone,) who in various ways prove a trouble or a scourge to themselves and to others for want of that sobriety inculcated in the text! They may set bounds to their appetites and animal desires, and still let the temper break out in all its hastiness and rage. They may indulge the passions in all their fury and brutality. They may give wings to the imagination, till with herself she has polluted the whole soul. They may give the reins to fancy, and she shall seek forbidden pleasures.

The person who is under the dominion of prejudice, pride, envy, hypocrisy, avarice and ambition, is as truly intemperate, as truly a slave, as he who is addicted to the immoderate use of strong drink. Your neighbor has fallen a victim to an appetite; and is there not some desire, or passion, which holds you in as close and vile a bondage?

It is worth much to have formed a strictly sober and temperate habit in regard to strong and intoxicating drinks. But O remember that this constitutes but a very small part of what is to be understood by temperance and sobriety. There are numberless other ways, beside this, in which you are to let it be seen that you are sober. You can see the inebriating cup passing merrily around you, and easily abstain. But can you exercise the same self-command every other appetite; and with them over every desire, and over every passion? Almost numberless are the kinds of indulgence by which you may spoil the health of the body, of the mind, and of the immortal soul; by which you may induce bodily, mental, and moral diseases; injure your reputation, usefulness, and character; and bring on a premature old age, and an early and a sudden and an awful death.

There is, at the present day, a great deal said and done for the suppression of intemperance; always meaning by intemperance an immoderate and improper use of intoxicating liquors. To be sure, drinking and drunkenness is a dreadful and a prevalent evil among us. I fear, our country is as mournfully distinguished from all others by this vice, as it is highly distinguished from others by civil and religious rights and privileges. It is painful and disgusting to behold one under the operation of the intoxicating draught; to behold what changes it soon produces. I need not attempt a description of the evil. You have had your attention often directed to this subject. It is talked of earnestly everywhere. And probably all the sermons and addresses that have been given, and all the societies that have been formed, and all the debate and conversation there has been, have not been quite fruitless and vain. It is said, many have reformed; many are more cautious and guarded; and the number of the intemperate, it is thought, has considerably diminished. We rejoice at it.

But many have so spoken, written, and acted in regard to this subject as to give the impression, that there was no other kind of intemperance but drinking to excess, or using strong drink at all. Thus apparently with many persons, *charity* means no more than bestowing our goods on others, although St Paul said as much as to say, that one might give away all he had to the poor, and yet be destitute of that charity, which he was describing and commending as greater and more important than anything else.

And while much is done to suppress and prevent intemperance in regard to a few articles of drink, almost no attention is paid to other kinds of intemperance, which prevail to a most alarming degree, and cause a great deal of evil and misery; which break peaceable towns into factions; which carry discord and strife into societies, and churches, neighborhoods and families. Ah! my readers, you will anticipate my future remarks on this subject. You know what I am going to say. Yes; though one species of intemperance has been decreasing for a few years past, yet there are mournful evidences that other species of intemperance have become more and more prevalent. The drunkards, enfeebled, ashamed, and fearful, are often out of our way and sight; but others, who in reality are no more sober, meet us more frequently and boldly.

Is the vain, the proud, the envious, the revengeful, the miserly, the ambitious, really sober? Is he sober, who has never learned to watch and hold in his impetuous temper? Is he sober, whose passions are fluctuating as the waves, and variable as the winds? Is he sober minded, who is nourishing a distempered fancy; and laying up his treasure upon earth; and forming schemes and plans as though his life here would never end, and his expectations would never deceive him. Is he sober, who dreams of riches, while he is idle and improvident; who sighs for the pinnacle of glory, while he has not taken a step in the ascent to it? Is he sober, who feasts on ideal pleasures of future days while he is preparing himself for shame and grief? Can we call the wild, the fanciful, the visionary, sober minded? Is the bigot sober minded, asserting his own infallibility; claiming rights, but acknowledging none; hurling his anathemas at those who differ from him? Is the intolerant sober; breathing out threatenings and slaughter; and exceeding mad against those who have neither done, nor wished him any wrong? Is the fanatic sober minded; whose zeal prompts, and whose faith sanctions the most daring outrages? Is the enthusiast sober minded; whose religion shows itself mostly in noise, parade and passion?

Are there not many, who, though they are abstemious as to some things, have still never attained to that soberness of mind taught by the apostle? The drunken have lost the just balance of their powers. They lose self-respect, self-possession, and self-government. We say, they make beasts of themselves. They do much more and worse. We should be shocked to see a beast act as foolishly and offensively, as the person intoxicated often does. But does the Christian know what *he* is about, does he act out his professed and proper character, when he acts contrary to the spirit and precepts of Christ? Were James and John sober-minded, when they would call fire from heaven to consume those who would not entertain them? So far from it, that our Saviour rebuked them and told them, "ye know not what spirit ye are of." Were those sober minded, who disputed and contended which should be greatest? Had not pride overpowered them? Were they not intoxicated with ambition? Were they sober minded, who forbade those who cast out devils in Christ's name, merely because they did not follow them? Our Saviour reproved their arrogance.

[For the Christian Register.]

MEETING IN PROVIDENCE, R. I.

Mr Editor,—The following appeared as a communication in the columns of the Daily Journal, of Oct. 26th, published in this town.

RELIGIOUS NEWS ROOM.

A plan for the establishment of a Religious News Room, was recently submitted to a number of persons of different denominations, in this place, and as far as known it generally received their approbation. The plan in substance is as follows:—To open in a convenient part of the town a room, where some of the best newspapers and periodicals of an evangelical character, published by various denominations, can be collected—so that information may be obtained respecting all that is doing by Education, Bible, Tract, Sunday School, Missionary, Temperance, Prison Discipline, Emancipation, Seamen, Infant School and other religious and humane societies, together with the most approved plans for further operations. The whole to be systematically arranged, and a summary from time to time made out of the progress of each department of christian enterprise, so that a person by a short examination can be able to gain more intelligence than by much time devoted to reading in the ordinary desultory way. In order to render it as extensively useful as possible, it will be understood by those that subscribe, that the room is to be free to all persons both in town and country. In connection with the above, it is intended to procure, so far as subscriptions will allow, Scripture Maps and Maps to delineate the location of Missionary Stations, also information relating to Primary Schools, Academies, Colleges and Universities, likewise of eminent religious characters, and everything as far as practicable to render a profitable and interesting resort.

Since the plan was first proposed, it has been ascertained, that the Depositories of the Rhode Island Sunday School Union, and of the R. I. Tract Society, may be located at the same place, and probably that of the R. I. Bible Society.

So multiplied and extensive have benevolent operations become, requiring in many instances papers almost exclusively devoted to particular departments, that few individuals can conveniently gain access to them. But if there could be established in this State a permanent Depository, where the most important publications might be concentrated, it is thought that it might be attended with the most happy results.—Perhaps no plan can be devised whereby a small sum might be appropriated to greater public good than this. "Such a room would form a sun by which the rays of gospel light and heat would be conveyed to all descriptions of persons both far and near." The exertions of philanthropists and christians will generally correspond with the amount of information received. We believe that the principal reason why no more is done to promote the cause of the Redeemer, is because so few comparatively make themselves acquainted with what is going on in the religious world; the majority are not acquainted with "the signs of the times." Literary men, mercantile men, and working men, have their reading rooms, and is it not at least *equally important* for the hundreds of christians and benevolent individuals in Providence and vicinity, to unite in forming and sustaining such an establishment, which may go so directly to promote both the temporal and spiritual welfare of men, and not men in heathen countries merely, but those with whom they and their children will associate for life?

In order to commence under circumstances as favorable as possible, a meeting will be held next Monday evening, Oct. 31, at the Vestry of the First Baptist Church, to take the subject under a more particular consideration, and to form a society to ensure the prosperity and permanency of the institution. It is hoped that all who feel favorably disposed towards such an undertaking, will be present on that occasion.

Agreeably to the notice given, the meeting was held at the time and place specified.

The meeting was organized by choosing Anthony B. Arnold, Esq. Chairman, and Mr William Thayer, Secretary.

It was suggested to open the meeting with prayer, and the Chairman called on the Rev. Dr Edes, of the 1st Unitarian Church, to perform that office; but he stated that he had a very imperfect knowledge of the objects of the meeting, and begged therefore to be excused. Upon which at the call of the Chair, Rev. Mr Church, of the 2d Baptist Church, offered prayer.

The Chairman next invited the Rev. W. Drown of the Baptist denomination, (who it was understood was the projector of the plan, and the writer of the article above quoted,) to state the objects for which the meeting was called.

Mr Drown then read the article above quoted, and in addition a written address more fully explaining the character and illustrating the advantages of the contemplated project.

The following resolution was thereupon moved by Mr G. Richmond, "that it is expedient to establish in this town *such* a reading room as is contemplated by the plan proposed;" which resolution was seconded.

Rev. Mr Church then addressed the meeting. He did not feel fully acquainted with the plan proposed, at least in its details; nor was he sure how far it was practicable. He was certainly in favor of the general object, although he should like individually to have the plan so enlarged, as to embrace literary and scientific, as well as religious journals.

When the question upon the above resolution was about to be put, Rev. Mr Farley, of the 2d Unitarian Church, rose. He had risen, he said, for information. The plan as announced in the printed proposals in the newspapers, and as now explained by its author, was not sufficiently defined to enable him, and probably many others, to vote upon the question intelligibly. To some it had appeared a very liberal, and perfectly unexceptionable plan; to others, the contrary. The ambiguity arose from the use of a certain word, which to many ears were the force of a *technic*. That word was "*evangelical*." The newspapers and periodicals proposed to be introduced into the room, were to be "some of the best of an *evangelical* character." He wished the author of the plan would explicitly state, what was meant by this language. Was it the intention to embrace the best papers &c. of all professing Christian denominations amongst us, or only of particular denominations, and if so, of which?

Mr Drown explained that it was intended to embrace the papers &c. of all denominations which were in favor of the Sunday School, Tract, and Bible causes; all who believed in the divinity of our Lord and Saviour Jesus Christ.

Mr Farley expressed himself not satisfied. The ambiguity was not removed. He knew of no Christian denomination among us (he should have excepted the Quakers) who were not in favor of the Sunday School and Tract causes; he knew of none who were not in favor of the Bible cause. Indeed, he was at a loss to conceive how there could be a Christian denomination which did not favor the last; for every Christian denomination must necessarily, and did, hold the Bible to be the only sufficient and infallible rule of faith and practice. He knew of none which did not believe in the divinity of our Lord and Saviour Jesus Christ. But here was the difficulty. Each denomination conducted its own efforts for the several causes named in its own way; each had its own way of interpreting Scripture; each believed the divinity of Christ in its own sense. He wished to know definitively and distinctly what denominations were included.

Mr Church said, for *himself* he was in favor of introducing the papers &c. of *all*; but to save further difficulty, he should move to amend the resolution, so that it should read "that it is expedient to establish *a* religious news-room in this town;"—motion seconded.

Mr Farley said he was sorry again to trespass upon the patience of the meeting, but he must object to the amendment. It would if adopted defeat the very end of his inquiries. It would still keep the matter dark. Gentlemen would understand that all that he wished was light. He could not vote intelligently upon the original resolution, or as now proposed to be amended. If the proposition was an exclusive one—if it was the intention of those who introduced it to public notice to exclude the papers of any one denomination of professing Christians among us, he was utterly opposed to it. On the contrary, if it was their intention to include the papers of all, then he was in favor of it—and would use all the little influence he could command for the perfect accomplishment of the plan. He believed that upon this ground there was here a favorable opportunity for doing much for the cause, if not of Christian truth, at least of Christian charity among us.

Rev. Mr Pickering, of the Universalist church, was opposed to the amendment for similar reasons. He also desired to know explicitly what was the exact character of the plan. Did it exclude any, and if any, who? He understood the plan when he read it in the papers, to contemplate only the introduction of what were called *orthodox* periodicals. That afternoon he had been told he was mistaken—that it was intended to include those of all denominations without exception. Was it so, or not? He hoped it was. He wished none to be excluded. He did not fear—he was always glad to see and read the papers &c. of other denominations besides his own; he hoped and desired others would feel so towards those of his denomination. He trusted that those who knew what was intended would be explicit.

Mr C. Pratt said, that as it seemed to be desired that the friends of the measure proposed should be explicit, for one he had no hesitation in avowing what he understood to be the intended character of the news-room in contemplation. It was not designed to admit any publications of *Infidels*, Unitarians, Universalists, Catholics.

Rev. Dr Edes stated, that he came there, as he had before said, with a very imperfect knowledge of the objects of the meeting, and had intended and desired to be only a silent spectator of the proceedings. He was now compelled to rise in self defence. While he thanked the gentleman for his very *candid* avowal, if candid it might be styled, of the nature of the plan proposed, he begged to know by what pretence, or upon what grounds, he had ventured to class as Infidels, or upon a par with Infidels, those with whom he had the happiness to be associated in sentiment?—and was proceeding to animadvert upon the subject matter of the avowal, when the Chair called him to order, and he gave way; first, however, paying Mr Church a deserved compliment for the liberal feeling which he had evinced throughout the discussion.

The Chair thought the discussion had long enough been permitted to wander from the point in debate, and ought to be brought back: and proposed immediately to put the question; when

Mr Farley asked pardon of the Chair—but insisted that the discussion had clearly all along been in point. He begged the Chair and the meeting would understand distinctly, and keep in mind, if now to be called on to vote, what was the actual ground of the objection to the amendment—its essential ambiguity when first introduced, and now, since the recent *very candid* avowal by the gentleman on his right, the evidently exclusive character of the contemplated institution. He should like, with the consent of the mover of the amendment, to move to amend that.

The Chair said he was at liberty so to do.

He then moved to amend the amendment so that the resolution should read—"that it is expedient to establish a religious news-room in Providence, wherein should be placed the religious periodicals of *every professing Christian denomination in the town:*"—which motion was seconded. Upon the Ayes and Noes being taken, one only answered No.

The question now recurred on the original resolution as thus amended: and being put, the vote was found to stand—Ayes, 25—Noes, 17: and so the resolution as amended passed.

After the decision of the main question, a desultory discussion arose as to what should next be done. It was proposed to raise a committee to solicit subscribers to the plan: and several nominations were made, but declined. It was then urged by the *minority*, that the friends of the resolution as adopted ought to suggest measures for carrying it into effect; at the same time stating that from their knowledge of the state of feeling among the denominations with which they were most acquainted, the plan was utterly impracticable;—the two great parties did not act together on other subjects, they could not on this. To this Mr Farley replied, that for one he did not feel the least pledged to take another step in the matter at present. He had contended for what he believed the only correct basis for such an undertaking, that of entire liberality; the majority of that meeting had sanctioned the ground taken. Much, however, as he approved the plan which the resolution, as passed, contemplated, he should despair of its accomplishment, when clergymen and laymen, who might be supposed to know the state of opinions in their several denominations, had unhesitatingly pronounced the thing impracticable. It was not surely to be expected that the liberal denominations alone could establish and maintain such a news room for the benefit of this whole community. If the thing was to be done, it must be by the cooperation of all denominations among us. If in the opinion of those present that knew, this could not be, there seemed nothing to do but to dissolve the meeting. One thing, however, he wished to state before sitting down; when he first read the notice in the newspapers, he understood it as Rev. Mr Pickering at first did; and of course supposed that he and those who thought with him upon controverted points were not expected at the meeting. Like that gentleman he had twice been told by respectable individuals that afternoon, that he was mistaken—that the projector of the plan intended it to include *all* professing Christians.—Accordingly he had come:—for truth's sake,—certainly, for charity's sake,—he should lament most deeply, if all could not co-operate in the liberal plan voted, however exclusive might have been the original proposition.

It was then moved and seconded in another part of the house, that the meeting be dissolved—and it was accordingly.

Thus, Mr Editor, ended the matter. The concealment which seemed at first determined upon, suddenly gave way; and then when the *exclusive* character of the plan suggested was known, it was utterly changed by the voice of a fair majority. It should not be understood that this majority were all Unitarians or Universalists—this was not the case. And indeed, we confidently believe, that if the appeal could have been made to assembled thousands of our citizens, instead of the hundred present, the result would have been equally gratifying to the friends of Liberal Christianity. It is but justice to add, that both the Rev. Mr Church, and Rev. Mr Phillips of the 3d Baptist church, evinced *personally* great liberality of sentiment. The latter, after the question had been decided, declaring "with his brother Church, that he for himself should be highly gratified to have such a reading room, where *all* denominations could be represented, as had been recommended in the amended resolution passed."

Providence, R. I. Nov. 3, 1831.

[For the Christian Register.]

TRACT ON FOUR DAYS' MEETINGS.

Mr Editor,—On coming into the city and calling at the Christian Register Office I was informed that an edition of 5000 copies of the tract "These four days meetings," by Rev. Mr Farr, was disposed of; an evidence of the great need there was of something of the kind. Though it may not have diminished the number of these meetings, yet I am happy in believing that it has thinned the number of attendants, prevented and checked much of their unwholesome influence. Many have been led to pause, reflect and beware. I am cheered by the thought that it has done something to preserve the peace and union of our towns, societies and families.

May the second edition, which, as I understand, is now offered to the public, be abundantly blessed of God to the same holy purposes. The friends of pure religion are earnestly desired to aid in giving these tracts a wide circulation. The price of them is very low; and those interested in the cause of truth and freedom may by the purchase and distribution of tracts, with a little labor and expense, do much good, especially in the country. That their hearts and hands may be engaged is the fervent prayer of

A Christian from the Country.

CHRISTIAN REGISTER.
BOSTON, NOVEMBER 12, 1831.

FIRST CONGREGATIONAL CHURCH IN CINCINNATI.

By letters from Cincinnati, Ohio, we have just received the gratifying intelligence, that Mr Ephraim Peabody, from the Theological School at Cambridge, has received and accepted an invitation to become the Pastor of the First Congregational Church in that city. We say the gratifying intelligence, and we are sure it will be so to all who feel any interest in that society or in the spread of our views of religion in the West.

It is well known that in that immense region, destined to exert so incalculable an influence on all the interests of our country, there is no one spot so important, so abundant in resources, and rich in promise, as Cincinnati. Nor is there any religious society, viewing all the circumstances, that has made more honorable exertions, or at so early a period taken a stronger and more respectable standing. They deserve all the encouragement they can possibly have, and we rejoice in this opportunity of expressing to them, what we know to be the feeling of the liberal community here,—the deepest interest and warmest wishes for their success. The step they have now taken, encouraged as it is on the part of Mr Peabody, is indeed a good omen of success; a better they could hardly desire. There is a confidence in him and in them, which we trust they will not disappoint.

We may mention here, that the society have not confined their exertions to the support of the common public institutions of religion. They have a Sunday School, aided by some of the first individuals, and giving more promise than could have been expected. They have also collected already an excellent library, both for children and adults, which is open to all and used by others beside those of their own religious views. Indeed the choice of books has not been wholly confined to one class, but extended to those of a fair character presenting different views.

CITY TEMPERANCE SOCIETY.

The favorable results of the efforts which have been recently made for the promotion of temperance, have been much more perceptible, and in reality much greater, in country towns than in our cities. This difference has been so manifest as to arouse the attention of the public. We rejoice that some of the philanthropists of our own city have at length undertaken resolutely the good work of uniting for the particular purpose of promoting the cause of temperance in the city.

A large and respectable meeting of gentlemen friendly to the formation of a City Temperance Society was held at the County Court House, in Boston, on the evening of October 24th. The Hon. William Sullivan was chosen Chairman, and Dr John D. Fisher Secretary. The Committee appointed at a previous meeting to prepare a draft of a Constitution for the government of the Society, reported the following Preamble and Constitution.

PREAMBLE.

Believing that the drinking of distilled spirits is not only unnecessary, but injurious; that such use of them is the cause of forming intemperate appetites and habits; and that while continued, the evils of intemperance can never be prevented; and also believing that intemperance is the cause of forming intemperate appetites and habits; and that while continued, the evils of intemperance can never be prevented; and also believing that intemperance is the cause of a large portion of the pauperism and crime which fills our prisons and alms-houses, and that much of the wretchedness of individuals and families in all classes of society may be traced to that vice;—We the subscribers agree to form ourselves into a Society and to adopt the following

CONSTITUTION.

Art. I. This Society shall be called "The Boston Society for the Promotion of Temperance."

Art. II. The members of this Society agree that they will not use any distilled spirits, nor provide them as an article of refreshment for their friends, nor for persons in their employment; and that they will in all suitable ways discountenance the use of them in the community.

Art. III. The Officers of the Society shall be chosen by ballot, and shall consist of a President, three Vice Presidents, Treasurer, Secretary, and twelve Directors, who together shall constitute the Government of the Society; and any five of them shall be considered a quorum for the transaction of business.

Art. IV. The Government shall have power to hold meetings at such times and places as they may think proper; to print, or purchase tracts, or essays on the subject of temperance, and circulate them; to open a correspondence with similar societies; employ agents; and to devise and carry into execution such other measures as they may deem proper and most likely to promote the cause of temperance in this city.

Art. V. After the first choice of Officers, they shall be chosen annually in the month of May, at such time and place as the President shall direct; a notice of which shall be published in one or more newspapers. Other meetings may be held at such times and places as the Government may direct; and special meetings may be called by the President, provided he is requested to do so in writing, by an application signed by not less than twenty members.

Art. VI. Every person who subscribes the Constitution shall become a member of the Society, and may cease to be such by giving notice of his intention to the Secretary.

Art. VII. No alteration shall be made in this Constitution, unless first submitted to a meeting of the Society in writing, and acted upon at a subseqnent meeting, and approved by a vote of three-fourths of all the members present.

This Constitution was accepted by a unanimous vote, and subscribed to by a large number of individuals afterwards;—the Officers of the Society were then chosen.

OFFICERS OF THE SOCIETY.

Richard Fletcher, Esq., *President.*
Hon. William Sullivan, Joseph Jenkins, Esq., William Simmons, Esq., } *Vice Presidents.*
Ellis Gray Loring, Esq., *Secretary.*
Harrison Gray, *Treasurer.*
Enoch Hale, M. D., Moses Grant, Samuel T. Armstrong, Joseph Tuckerman, Mark Weare, Joseph Tilden, Stephen Fairbanks, Daniel Treadwell, T. R. Marvin, Elijah Mears, Thomas Patten, Robert Lash, } *Directors.*

We doubt not that important benefits will result to our community from the operations of this Society. The Board of Officers have taken measures, as we understand, to secure the co-operation of the friends of temperance throughout the city; and we are told that "a course of lectures on temperance is in contemplation, to be given on Sunday evenings, by gentlemen well qualified to do justice to the subject."

MEETING IN PROVIDENCE.

The communication from our correspondent in Providence is of a character to produce mingled feelings of pleasure and pain in all intelligent and virtuous well-wishers to society;—of pleasure that there was, in the meeting of which he gives an account, a spirit to frustrate a concealed plan of the exclusive party to get money from the liberal portion of the community for the purpose of promoting the cause of a sectarian theology; and of pain that there was not prevalent among the different sects of Christians in Providence a better disposition to co-operate for the advancement of our common religion. What harm could have arisen from a reading room containing the publications of all the Christian denominations in the town?—what harm, we mean, to the great cause of truth, which all profess to have at heart? All of them cannot be right in every thing; all of them, no doubt, are wrong in some things; why not, then, concur in a plan, by which each may learn the principles and measures of the rest, and so be able, by frequent and close comparison, to know what is erroneous in itself and what deserves to be adopted from others? We pray God to hasten the time when a miserable bigotry shall no more have power to prevent Christians of different names from uniting together in efforts for the general good.

LATE PUBLICATIONS.

Inaugural Discourse, delivered before the University in Cambridge, Massachusetts, September 3, 1831. By CHARLES FOLLEN, Professor of the German Language and Literature.

The establishment of a professorship of the German Language in the University, is one among many gratifying proofs of the increasing interest which is felt among us in the literature of Germany. No one probably could have been selected to fill this office, better qualified for it than Dr Follen. A native of Germany, he is familiar with all the branches of its literature, and understands all its richness, variety, and beauty. Besides this he possesses a thorough knowledge of the English Language, which in a foreigner is very remarkable. In the discourse before us, we did not notice a single inaccuracy or awkwardness, which would have led us to suppose it the production of a foreigner. The subject of the discourse is very properly, "the importance of the study of the German Language and Literature." The author, in the beginning, speaks of the great change of opinion in regard to this subject, which has taken place in France, England, and this country within the last twenty or thirty years. He afterwards explains the cause of the increasing interest in German literature, and shows what has been done by German writers in the various departments of science and letters. The author appears to be everywhere completely master of his subject. His discourse, we think, will be found both agreeable and instructive.

History of Scituate, Massachusetts, from its first settlement to 1831. By SAMUEL DEANE. Boston, JAMES LORING. 1831.

This volume, comprising an octavo of more than 400 pages, has been prepared with great assiduity of research; and presents a full and authentic history of this ancient town. The Rev. author, with the true spirit of the antiquarian, has faithfully availed himself of the copious sources of information, public and private, which his pastoral relation to one of its churches easily opened to him.—The early settlement of Scituate in 1633, scarcely thirteen years after the landing of the Pilgrims at Plymouth; its progress and present condition; its share in the events and struggles of the revolution; its connexion with the government of the ancient colony and afterwards of the state; its parishes and schools; its means of education and of charity; in fine, its whole civil and ecclesiastical history; embracing,—under notices of its ministers, its physicians, and representatives, of those among its sons who have enjoyed the benefits of public education, or who have been entrusted with the conduct of its affairs,—all the topics, which either the curiosity of the stranger or the local attachment of the inhabitant might make interesting, are here detailed. So that the work will undoubtedly be numbered with the most full and satisfactory, that have yet been contributed to the topographical collections of New England.

In addition to this general history are given, "Family Records," in an alphabetical series, of all the early settlers of Scituate. Upon this part of his work the author remarks, that he shall "make no apology for publishing even trifling incidents or barren genealogies of those families, which have opened a new field to civilization and religion." Unquestionably their history should be held in lasting honor; for they are "*all the nobility we have;*" and they were honorable. But however interesting such family records may be to their immediate descendants, we fear, that they occupy too large a portion of this work, (more than 200 pages,) for the convenience of the general reader.

Among the early ministers of Scituate were two Presidents of Harvard College;—Charles Chauncy, the ancestor of the distinguished Dr Chauncy of this city, and Henry Dunster, eminent for skill in Hebrew and in the scholastic learning of his day;—the one, removing to Scituate after his retirement from Cambridge; the other promoted thence to the chair of the Presidency.

Of one of its recent and distinguished ministers, Rev. Dr Barnes, our readers will find a notice on the first page.

New England Magazine for November. The November number of this highly respectable publication was promptly issued on the first of the month. We have not time now to speak of the merit of particular articles, and can only say, that like the preceding numbers, it is highly honorable to the taste, talent, and industry of the publishers. For the table of contents we refer to our advertising columns.

RELIGIOUS INTELLIGENCE.

ORDINATION AT NORTHAMPTON.

The ordination of Rev. Oliver Stearns, as Pastor of the Second Congregational Society in Northampton, took place on Wednesday Nov. 9th. The services on the occasion were as follows:—Introductory Prayer by Mr Fessenden of Deerfield; Selections from the Scriptures by Mr Moore of Athol; Sermon by Mr Francis of Watertown; Ordaining Prayer by Mr Harding of New Salem; Charge by Mr Peabody of Springfield; Right Hand of Fellowship by Mr Hosmer of Northfield; Address to the Society by Mr Ripley of Boston; Concluding Prayer by Mr Noyes of Brookfield.

The sermon was from John vi. 63. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The object of the preacher was to illustrate the character of Christianity as a spiritual religion, and to exhibit some of the important consequences that are derived from this view of it. We understand that this sound and valuable discourse will be soon published.

We rejoice in the bright prospects that are now opened to the Society in Northampton, which has done so much and suffered so faithfully in the cause of pure and undefiled religion. In the Christian constancy and courage with which they have met past trials, and the united voice with which they have invited their present Pastor, we see abundant reasons to hope for their future prosperity. We cannot doubt that the blessing of God will attend their efforts, and we earnestly pray that this youthful servant in the ministry, whom they have ordained among them with warm hearts, may long continue a burning and shining light, in whom they and their children may rejoice.

Comm.

Ordination. On Wednesday, Rev. William H. Taylor, recently of Newark, N. J. was ordained as pastor of the Christian Union Society in Fall River (Troy,) Mass. Introductory Prayer by Mr Sullings of Portsmouth, R. I.; Sermon by Mr Lovell, of New-Bedford; Ordaining Prayer by Mr Taylor of Assonet; Charge by Mr Lovell; Right Hand of Fellowship by Mr Himes of this city; Benediction by the Pastor.

Universalist Society in Baltimore. The Southern Pioneer, a new periodical, noticed in our last Register, contains the following notice of a Universalist Society recently established in Baltimore.

About six months ago, the Universalists of this city formed themselves into a Society, and made arrangements to settle a minister. At that time, Universalism was but little known, and had but few friends in the place. But those, feeling its importance, resolved to use their utmost endeavors for its spread and support. Accordingly they obtained the neat and convenient Church in St Paul street, called Branch Tabernacle, for their use; and soon made arrangements with their present Pastor, to move to the city. The Society has greatly increased, and is now in a united and flourishing condition. There is a Sunday school connected with it, which promises to be a great blessing to the scholars. This school, has for its benefit, a well selected library.

Unitarianism at the Cape of Good Hope. It appears by papers received by the ship Bengal from the Cape of Good Hope, that correspondents of one of these papers,—the South African Advertiser, are engaged in the attack and defence of the principles of Unitarian Christianity.

SUMMARY.

Boston Lyceum. The course of lectures of this institution, for the season, was commenced on Tuesday evening. The introductory lecture was by Dr Beecher. Of this lecture the Boston Courier of Thursday speaks thus.

The subject was the temptations which beset young men in cities, and the remedies against their effects. The prominent topics, dwelt upon as temptations, were the self-sufficiency of youth, the dram-shop, lotteries, and the theatre; and the operations of each of these were presented in the Doctor's accustomed style of strong and glowing description. On the subject of intemperance and theatrical exhibitions, he dwelt with peculiar emphasis. Among the means recommended as antidotes to the vices described, was intellectual improvement and recreation, to be derived from Lyceums and other similar institutions.

Society for the Diffusion of Useful Knowledge. The introductory address before the Boston Society for the diffusion of useful knowledge, was delivered by Hon. Daniel Webster, on Thursday evening, in the new Temple in Tremont street.

New Lecture Room. The Masonic Temple, recently erected on Tremont street, contains the most spacious and commodious lecture room in our city. Eight hundred people can conveniently be seated in such a manner that each person may see the lecturer. This room was first opened on Tuesday evening for the introductory lecture before the Boston Lyceum.

Cape of Good Hope. Several interesting items of intelligence have been received from the Cape of Good Hope, by the arrival of the ship Bengal, for which we are indebted to the Salem Mercury. The most important is, that public meetings have been held to procure a reform of Government. In their debates reference was made to the institutions of America as examples, and resolutions were passed strongly reprobating the abuses of the present system.

The subject of abolishing negro slavery is discussed in the newspapers. The growth of wool is becoming an object of attention, and it is said it must become, eventually, the staple article of the eastern part of the colony.

LATEST FROM EUROPE.

England. On the 21st of September, Mr Van Buren, Envoy Extraordinary and Minister Plenipotentiary from the United States, had an audience with his Majesty, and delivered his credentials.

On the 22d of September, the reform bill passed the House of Commons by a majority of 109. The Bill was carried to the House of Lords by Lord John Russell, attended by upwards of a hundred members of the House of Commons. The importance attached to this measure, and the interest with which it is viewed by the English nation, will be seen by the following extract from the London Times of the 23d of September.

The Reform Bill has at length made good its landing in the House of Lords, and the circumstances which attended its reception there were powerfully indicative of the awe inspired by the presence of a preternatural visiter. Ceremonies, which from immemorial usages have long ceased to excite any serious interest, or to be otherwise performed or regarded than as mere mechanical appendages of the Peers, like the bag and sword of Deputy Black Rod, the Masters in Chancery, or the gilt badges of the messengers, all assumed last night an importance befitting the great end for which they were originally instituted—the maintenance of the stern and solemn intercourse between the two Legislative Chambers of the kingdom.

Bills, on common occasions, are brought up to the House of Lords by the member who has taken the chief part in their passage through the Commons, accompanied by from two or three to half a dozen of his brethren of the Lower House. The Lord Chancellor walks down from the woolsack to the bar—a careless bow, a few muttered words of forms, and, under the rose and in whispers, some small gossip or little joke begin and terminate the communications of this short congress, which is as little noticed by the body of the Peers as is the process of lighting the chandeliers, or stirring up the fire

Was it so last night? We refer to our report of the Parliamentary proceedings.

On the announcement of the long expected—by some the much dreaded—message, the grouped and scattered Peers took post upon their proper benches, as if to be in readiness for the ambassadors of a mighty power. To colloquial ease and idleness, a silence succeeded profound and universal. The doors opened, and instead of half a dozen or a dozen Commons, with Lord John Russell at their head, that noble Lord entered, attended by Lord Althorp, as representative of the King's Government in the House of Commons, and above an hundred, we are informed many more, of the most resolute supporters of the bill. Instead of an unmeaning matter of common place words, followed by an interchange of social under voiced hilarity, Lord John Russell pronounced, in clear and emphatic accents, the object of the memorable task intrusted to him; and in a significant tone, on the part of the Commons, "desired the concurrence of their Lordships" in the Bill, for securing a fresh charter to the British nation, the provisions of her ancient charter having—not fallen, but—been crushed, by fraud, or violence, into long disuse.

Lord Brougham, from the woolsack, communicated to the Peers the subject of the message which had been delivered to him, and presented the Bill for their consideration. Lord Grey, the Prime Minister, acting at once for King and people, proposed to their Lordships the first reading of the Bill, and fixed with their consent, the period for its second reading, viz. next Monday sen'night. Then, and not till then, did the members of the House of Commons, having secured the purposes of their mission, consider themselves to be *functi officio*, and immediately retire from the bar.

In this striking manner was conducted by far the most important and valuable transaction in the nature of a demand by the Commons of England upon the Peers, that ever took place between two branches of the legislature, since perhaps the House of Commons first existed.

France. The disturbances in Paris had subsided. After a warm debate in the Chamber of Deputies on the call for information on the foreign policy of the Ministry, the Chamber by formal decision expressed their satisfaction in the recapitulations given by the ministers and confidence in their solicitude for all that interests the honor and dignity of France. Upon a division the majority in favor of the ministry was 85. "So large a majority," says the London Courier, "proves that the Perier administration has reason to be confident of its strength; that the peace system will be maintained, and that Poland must be left to the mercies of Russia."

Poland. A Paris paper of Sept. 20th, gives the following distressing particulars of the sacking of Warsaw.

The refusal of the Polish army to capitulate, in which they were supported by a part of the population, highly irritated the Russians, and they came to the assault with unexampled exasperation. They placed their scaling ladders at so many points, that the 24000 men of the Polish army were insufficient to protect the whole circuit of the city. The first efforts of the Russians were ineffectual; and they were repulsed at every point. Their rage, however, redoubled, and in some places they raised mounds of their dead to fill up the ditches. After thirty hours of almost incessant fighting, they entered by a part of the wall which was not so well guarded as the rest. The Polish army then retired in good order, constantly followed by the Russians; but a part of the populace still resolved to hold out, and here the scene became most horrible. Almost all who have taken an active part in the late political movements defended themselves to the last, and sold their lives dearly. Their resistance redoubled the fury of the Russians—neither women nor their infants were spared.

It is said that the agents of several powers interceded, but the Field Marshal declared that it was impossible for him at the moment to restrain his troops on their first entering; he, however, promised that they should be prevented from continuing their plunder and violence. Almost every door that was not opened was forced and all the horrors of war ensued.

It is stated that the Russians lost *thirty thousand men*, including eleven generals, at the capture of Warsaw. The Poles fought with a bravery never before exceeded.

NOTICES.

TO SUBSCRIBERS IN CINCINNATI, OHIO.

☞ Those subscribers for the Christian Register in *Cincinnati, Ohio,* who are indebted for their last year's subscription, and those who prefer to pay in advance for the current year, are informed that receipts will be furnished by Mr W. P. RICE, and they are respectfully invited, as soon as convenient, to make payment to him.

TO CORRESPONDENTS.

A reply to Ashmun on Slavery, is received; also an obituary notice by a correspondent at Cambridge,—which, with several other communications on hand, are necessarily deferred.

MARRIAGES.

In this city, on Sunday evening, Mr Abraham H. Pird to Miss Sarah, daughter of Mr Jabez Allen, on Monday evening, Mr B. F. Griffin to Miss Sarah L. Drew; Mr Joseph Damon to Miss Mary Pierce.

On Sunday morning, by Rev. Mr Parkman, Mr Levi Younger to Mrs Jane Babson.

On Thursday evening, by Rev. Mr Himes, Mr Washington Weatherbee, merchant, to Miss Elizabeth Woods Gridley, daughter of William Gridley, jr.

In Milton, Rev. Gamaliel C. Beman to Miss Elizabeth G. Jacobs, missionaries to the valley of the Mississippi.

In New Bedford, Mr Samuel Cornell of New York, to Miss Emeline, daughter of Hon. James Howland; Mr John Jones of Newport, to Miss Ann Handley

In Newburyport, by Rev. Mr Fox, Rev. Edward H. Edes of Eastport, to Miss Lois Stone.

In Plymouth, Mr Ansel Holmes, jr. to Miss Miriam C. Dixon.

In Brookfield, William Adams, Esq. to Miss Martha A. Marsh.

In Providence, Mr William H. Greene to Miss Nancy Andrews, of Brighton, Mass.

In Baltimore, Lewis M. Goldsborough, of the U. S. Navy, to Miss Elizabeth Gamble Wirt, 2d daughter of Hon. William Wirt.

DEATHS.

In this city, Miss Eliza Fowler, formerly of Lubec, aged 24; Mrs Elizabeth, wife of John Parker, Esq; Hon. Jonathan Mason, in the 76th year of his age; Mr David Gilmore, in the 99th year of his age; on the 3d inst. Mrs Betsy, wife of Mr Levi Brigham, 35.

In Roxbury, Widow Hannah Davis, aged 86.

In Brookline, Mr Elisha Penniman, aged 54.

In Hingham, Mrs Susan M. Easterbrook, wife of Mr Isaac E. aged 33.

In Taunton, Mrs Sarah Hodges, relict of the late Capt. Jonathan H. of Norton, Mass, aged 63.

In Greenwich, Mass. Plin Allen, Esq. a gentleman distinguished for his uprightness and integrity of principle and character, exemplary in all the domestic and social relations, and an enlightened and zealous supporter of christian institutions.

In Walpole, N. H. Mr Charles Crehore, aged 32.

in Amesbury, Mr. Benjamin Merrill, formerly of Salisbury, aged 34. He was present at the battle of Lexington; and on the 17th of June, 1776, a day consecrated to the memory of our venerable and beloved ancestors, he contended on Bunker's Hill, against the strong arm of tyranny and oppression.

In Lenox, the venerable Judge WALKER, aged 80.—He was an officer in the American troops at Cambridge in 1775, and from that period for more than half a century, he was a public man. Of the Convention that formed the Constitution of Massachusetts he was a member. For a long time he held the office of Judge of the County Court, and still longer that of Judge of Probate. He took a deep interest in the religious & charitable institutions of the last 25 years; and of the Berkshire Bible Society he was President from its organization. He was extensively known in the Commonwealth, and as extensively respected. In the county of Berkshire, no man was better known or commanded more respect. Of the town of Lenox he was a father, and the inhabitants looked up to him with filial affection.

THANKSGIVING ANTHEM.

THIS day published by RICHARDSON, LORD & HOLBROOK, an Anthem for Thanksgiving. Composed and dedicated to the Boston Handel and Haydn Society, by George Webb, Organist to the Old South Church. This Anthem is of high character, and calculated for those Societies used to the performance of the first masters.

Also, A new Anthem of easy performance for Thanksgiving-Day—"*The earth may be glad.*"
Nov. 11.

THE FRIENDS.

JUST published and for sale by LINCOLN & EDMANDS 59 Washington Street, The Friends, a Series of Essays to aid in the formation of fixed principles in Politics, Morals and Religion, with Literary Amusements interspersed. By S. T. Coleridge, Esq. First American from the second London Edition, complete in one volume. Nov. 11.

LONDON POLYGLOT.

MUNROE & FRANCIS have received, and offer at the low price of TWO DOLLARS, bound in elegant goatskin morocco, stamped and gilt, *Bagster's English Version of the Polyglot Bible*, with a copious and original selection of References to parallel and illustrative passages, exhibited in a manner hitherto unattempted. The paper on which these Bibles is printed was made expressly for the purpose, being thin, strong, and of a color to shield the eyes from injury while reading—whereas the fine editions printed in this country, dazzle the eyes so much as to unfit them to read for any length of time. Also,

Complete sets of *Percy's Anecdotes*, in 40 numbers, with elegant plates, at the low price of 15 dollars. These books were published in London at 2*s*. 6*d*. sterling per number. 6tis. Nov. 12.

FARR'S LETTERS.

Just published by B. H. GREENE, 124 Washington street "Letters on Plain and important subjects," by JONATAAN FARR.

In press

The sixth edition of MR WARE'S "three important Questions," in a neat form and cheap for distribution.
Nov. 12. 3t

WHITMAN ON REVIVALS.

THIRD EDITION.

Just published by GRAY & BOWEN, "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN."—Third Edition. Nov. 5.

NEW ENGLAND MAGAZINE.

Just published by MUNROE & FRANCIS "The New England Magazine," No. 5, for November, 1831 Edited by J. T. & E. BUCKINGHAM.

CONTENTS.

Original Papers—Philology, by N. Webster; Letters from Ohio, No. 2,; From the MSS. of a Traveller in the East, No. 5,; Lines, on reading an unpublished Poem, by Dr Drake; Extract from the Jewish Convert; Literary Portraits, No. 2—William C. Bryant; Memoranda, by a Man of Letters, No. 1; The Commencement at Yale College; Literary and Intellectual Statistics; To Sleep; The Autocrat of the Breakfast Table; Sonnet; Looking Backward; My Aunt; A Voice from Mount Auburn.

Monthly Record—Politics and Statistics—Literary Notices—Universities and Colleges—Miscellanies—Obituary Notices—Literary Intelligence. Nov. 12.

LIBERAL PREACHER, *for Nov.*—Just published by L. C. BOWLES, 124 Washington Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 11. Containing a Sermon by Rev. JOSEPH FIELD of Weston, Mass.—'The care of Providence,' from 1 Peter v. 7.

JUVENILE READING LESSONS.

Being a Selection of pieces in Prose and Poetry designed as a reading book for the younger classes in common and other Schools.

This book has the most difficult words placed at the head of each section defined and pronounced; also questions at the end of each section. Price $1 12 per doz. or 12 1-2 cts. single.

"The contents are judiciously arranged in sections and unite instruction with entertainment, and strict moral principle with the charm of fiction. At the head of each chapter too, are placed the most important words contained therein, and also such rules and helps for pronunciation, that this most important qualification of a good reader, may, by the careful young learner, be easily attained."

DEFINITION INTRODUCTION.

Murray's Introduction to the English Reader; or Selection of Pieces in Prose and Poetry, calculated to improve the Younger Classes in Reading, and to imbue their minds with the love of virtue. To which is added, Rules and Observations for assisting children to read with propriety. Improved by the addition of a Synonymising Vocabulary, of the most important Words, placed over the sections, from which they are elected, and defined, and pronounced according to the principles of JOHN WALKER. Walker's Pronouncing Key which governs the Vocabulary is prefixed to the work. Price $2 50 per doz.

"This introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation and an intelligent style of reading, which are great aids to general improvement. The present edition of this useful work has an important addition to recommend it, as mentioned in the title given above."—*Journal of Education*, Vol. ii. 9.

Published by S. G. SIMPKINS,
No. 79 Court Street, Boston.

☞ For sale all other School Books in general use.
Nov. 5.

DAILY MONITOR.

For sale by Messrs. Hillard, Gray & Co. W. Hyde, F. B. Callender, L. C. Bowles,—*The Daily Monitor*, or Reflections for each day in the year; containing practical inferences from Christian Doctrines, Ecclesiastical History, Sacred Biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham.

Extract from the Author's Preface.

"If by the blessing of Heaven, these pages shall communicate Christian truth clearly and seriously to the inquiring mind; if they multiply the motives to devotion, and strengthen the bond of charity, my anxious prayer will be answered."

The above work, consisting of 365 different subjects, each headed with texts of Scripture from which they are drawn, is believed will be found a valuable work in every family.

The following are some among many notices of the above work:

From the Unitarian Advocate.

"This book contains a series of reflections on a great variety of important moral and religious topics, adapted for use in the family and closet. The author's purpose is to aid those, who are solicitous to make their spiritual improvement a constant, daily business, in the discipline of their thoughts and affections, and in the essential practice of self scrutiny. Nearly all the mediations, for they are more properly designated thus than by any other name, are such as lead directly to some useful result. There is nothing like mere reverie. Nor is devotion and religious admonition marred by any doctrinal speculations."

From Zion's Herald.

"From a cursory perusal of a considerable portion of this book, we are constrained to regard it as a work of uncommon merit in many interesting points of view. There are 365 short essays, adapted to every day in the year, making a volume of nearly 400 pages. A striking passage of Scripture stands at the head of each essay, as a theme, suggesting the principal ideas, while the writer does not strictly confine himself to methodical arrangement, but passes pleasantly and instructively from one topic to another—sometimes taking the attitude of contemplation—at others the strain of moral philosophy—and again he becomes the annalist, binding instruction with flowery wreaths culled from history, biography, and the sciences."

☞ For sale also at the Christian Register Office.
Oct. 29. eop3t.

WALPOLE, N. H. ACADEMY.

This high school has commenced under the care of CHARLES H. ALLEN, Principal, two gentlemen and one lady assistants. It is divided into two departments male and female, meeting together at the daily devotional exercises, at the weekly lectures, at the weekly declamation of the young gentlemen and poetical recitations of the young ladies, and also at the monthly reviews before the Executive Committee. It is the duty of this Committee to watch over and direct the pupils out of school, to visit it at stated times and to form, with the Instructors, a Board of Overseers, who shall attend to the internal regulations and discipline. A thorough and systematic course of instruction has been established, which combines, as far as practicable, moral and mental discipline with useful knowledge.

MR PACKARD pays his exclusive attention to the Latin, Greek and Modern Languages, English Grammar and the like branches. MRS BURRILL attends to the young ladies in Mental Arithmetic, Geography and Astronomy in the morning; Penmanship, Drawing, Painting, Ornamental Needle Work and the like in the afternoon.

The classes of those intending to be Teachers have the immediate attention of the Instructors in Mathematics, Natural Philosophy and the Ancient and Modern Languages.

A class in Mechanics will receive the instruction of the Principal in the evenings.

Two vacations—one in Spring, the other in Autumn—with a recess of three days between each.

Board from $1,25 to $1,50 per week. At the Boarding-house under the care of the Principal and Instructress $1,50 per week.

Tuition $5,00 per quarter.

The second term commences December 1st.

F. VOSE, *Sec'y of Ex. Com.*
Walpole, N. H. Oct. 29, 1831.

"THESE FOUR DAYS MEETINGS."

A second edition of the Tract on "Four Days Meetings" by Rev. Mr Farr, is just published, and for sale at the Christian Register office at one dollar a hundred. Nov. 12.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 5—(New Series.) For November, 1831.

CONTENTS.

Why are there so few Christians? Liberal views of the New Haven Christian Spectator. Uses of Society. 'Four Days' Meetings,' a Letter. Levi and Sarah; or, the Jewish Lovers. Orthodox Controversies and Changes.—'Views in Theology,' No. ix. Christ and Christianity.—Mr Fox's Sermons.

BOARDS, &c. PLANED.

Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street,
Nov. 5. by E. COPELAND, JR.

TRACT No. 53, *(First Series,)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 53 of the first series of the American Unitarian Association, entitled, "On Change of Heart. By CAZNEAU PALFREY." pp. 20.
Nov. 1. GRAY & BOWEN.

PATENT PERRYIAN PENS.

A supply of the Perryian Pens and Ink Powder, is received by LINCOLN & EDMANDS No. 59 Washington street. Oct. 22.

POETRY.

ORIGINAL HYMN.

The following hymn, which was intended for last week's paper, was sung at the late ordination of Rev. Henry F. Edes, at Canton.

God of love, we bow before thee;
Listen to our earnest prayer,
While our asking hearts implore thee
To make this fold thy constant care.
Heavenly Father,
Grant thy favor;
Bend to us thy gracious ear.

Here, O God! thy youthful servant
Now devotes himself to thee:
May his zeal be pure and fervent,
Full of love, from error free,
Guard and keep him,
Guide and aid him,
Through each dark emergency.

In his toilsome way direct him;
Fill his soul with heavenly peace;
Let thy love divine protect him,
When the ills of life increase.
May he ever
Have thy favor,
Till the springs of life shall cease.

Thus we raise the prayer before thee,
God, our Father, and our Friend;
Thus our inmost souls adore thee,
Unto whom our wishes tend.
Still support us
By thy blessing,
Till on earth our course shall end.

[From a London paper.]

THE SOUND OF THE SEA.

Thou art sounding on, thou mighty sea,
For ever and the same!
The ancient rocks yet ring to thee,
Whose thunders nought can tame.

Oh! many a glorious voice is gone
From the rich bowers of earth,
And hush'd is many a lovely one
Of mournfulness or mirth.

The Dorian flute, that sighed of yore
Along thy wave, is still;
The harp of Judah peals no more
On Zion's awful hill:

And Memnon's lyre hath lost the chord
That breathed the mystic tone,
And the songs, at Rome's high triumphs pour'd,
Are with her eagles flown:

And mute the Moorish horn, that rung
O'er stream and mountain free,
And the hymn the leagued Crusaders sang,
Hath died in Galilee.

But thou art swelling on, thou Deep!
Through many an olden clime,
Thy billowy anthem, ne'er to sleep
Until the close of time.

Thou liftest up thy solemn voice
To every wind and sky,
And all our earth's green shores rejoice
In that one harmony!

It fills the noontide's calm profound,
The sunset's heaven of gold:
And the still midnight hears the sound
Ev'n as when first it roll'd.

Let there be silence, deep and strange,
Where drowning cities rose!
Thou speak'st of One that doth not change—
So may our hearts repose.

MISCELLANEOUS.

REMAINS OF EDMUND D. GRIFFIN.

The substance of the following article is collected from a notice of "Remains of Edmund D. Griffin," in the last number of Buckingham's New England Magazine. The Remains consist of two large octavo volumes principally occupied with notes made during the author's travels in Europe. Mr Griffin was the second son of George Griffin, Esq. of New York, and was born at Wyoming, in Pennsylvania, on the 10th Sept. 1804. While pursuing his studies preparatory to the University, he gave flattering promise of future eminence. In August, 1823, he was graduated at Columbia College with the first honors of his class. On leaving College he commenced the study of law, but being dissatisfied, he soon afterwards entered as a student in divinity at the General Seminary of the Protestant Episcopal Church. He was ordained in August, 1826, and having declined advantageous offers of settlement in New York, he sailed in October, 1828, for Europe, and returned in April, 1830. It was during this time that he wrote, in the shape of letters to friends, the notes which form a large part of the Remains. On the 25th of August he was attacked with a violent disease, and died on the 1st of September, 1830. In reference to this affecting event we quote the following words of his biographer.

The aged cumberer of the earth is left, while the youthful Christian warrior is taken away, just as he is buckling on his armor for the battle. Yet thus it is that reason is ever baffled when it seeks to enter into the deep counsels of God; and it is perhaps for this very reason, to teach man humility and the nothingness of himself and all things human, that death is permitted to snatch his victims out of the very instruments which God seems to have prepared for usefulness on earth. The shock given to the mind by one such breach upon the hopes and order of nature, does more to arouse the young to reflection, and the thoughtless of every age to watchfulness, than a thousand removals in the course of mortality. One further blessing may yet attend it: the example of such a life strikes more deeply, from admiration being mingled with tears. Sorrow is the barb which fixes the arrow in the heart. So may it be in the one now traced; and should this simple narrative fail in some measure to effect it, the author will feel that he has not done justice to his subject. But he trusts that it may be otherwise, and that this fair portraiture of youth well employed, will lead some of those who are following in the path of life, to form themselves upon its model; that by it some will be roused to diligence, from witnessing what diligence can accomplish; some be saved from vice, by beholding the beauty of innocence; some be led to religion by seeing it united with taste and accomplishments; some be weaned from their prejudices against a church to which such an inquirer was freely led; some child be won to filial obedience, some brother to fraternal love, by the pleasing picture exhibited of domestic attachment; and all who read it, be impressed with the wisdom of being prepared for an event against which no sufficient barrier was found in youth, health, knowledge, virtue, or all the fond anticipations which human affection builds upon them.

M. COUSIN.

In Griffin's Remains under the head "Paris," we have notices of several eminent French philosophers, and among them the following of M. Cousin, which it gives us pleasure to quote, for the honor it confers on the individual, as well as the promise it gives that the principles of Christianity, which are the true philosophy, will eventually triumph, even in what has been considered the chief seat of infidelity.

The first lecture which I attended was one by M. Cousin, the second of a course on the philosophy of the eighteenth century. It was to be delivered in the hall of the Sorbonne. Understanding that he was one of the most popular lecturers in Paris, I went thither an hour before the time, and found the room, though large enough to contain from one thousand five hundred to two thousand persons, already so thronged that I thought myself happy to obtain a seat near the door. * * * The lecturer on the present occasion, M. Cousin, is a tall, thin man, about forty years of age. His face is long and dark, and of melancholy and contemplative character. His eyes are large and exceedingly expressive. He was dressed in the ordinary habit of a gentleman; and delivered his lecture, standing in an easy and dignified posture. Though his subject was of an abstract nature, he spoke extempore with uninterrupted fluency. His manner approached very near to one's idea of inspiration. The whole man, head, eyes, hands, and body, as well as voice, seemed to be engaged, and that too, without the least awkwardness or affectation in the expression of his ideas. If at any time he paused for a moment, you could perceive, by the glowing eye, the thought burning within him, and could almost anticipate its general nature from the unconscious motions of his hands. Having taken a general survey of all philosophy down to the period which constitutes the peculiar subject of his course, I never shall forget the animated dignity with which he made profession of his own belief in Christianity. Conscious that the majority of his brother *savans*, and perhaps of his audience, in heart, if not openly, would be inclined to sneer, and that his reputation as a philosopher and among philosophers was at stake, he seemed to erect his person, and elevate his voice, and expand each glowing feature, as if in noble defiance of expected obloquy. He is accused by his enemies of a tendency to the exploded tenets of Plato; which means in reality I suppose, a tendency to the spiritual and truly intellectual doctrines of revelation. His lecture lasted more than a hour and a half; and though it was in a foreign language, and required therefore a closer application on my part, my attention was not suffered to flag even for a moment.

DR SHIPLEY'S CHARGE.

In the Monthly Repository for June last, we find the following extracts from a remarkable charge delivered by "the eloquent and patriotic Bishop Shipley" to the clergy of the diocess of St Asaph in the year 1782.

Dr Shipley, like Bishop Watson, was well known as an ardent friend of liberty. He had the same fearlessness in the pursuit and maintenance of truth. He earnestly desired, and did what he could, both in Parliament and in his See, to promote a reform of the undeniable abuses in the civil and ecclesiastical establishments of his country, which at this moment are awakening so much attention. He seems to have anticipated with almost a prophetic eye the approach of so desirable a change. It is now nearly fifty years since this charge was written. Had it been given at the present day, it could hardly have been more appropriate.

The time, perhaps, is soon approaching, when you will be trusted once more with the choice of your representatives. Whenever it comes, give the world a proof of your integrity, by votes and recommendations in favor of intelligent and worthy men, men of independent fortunes, but not raised by the plunder of the public; who have shewn their love for their country by their hatred of corruption. Nor is it sufficient to choose men wise and honest; but, considering the weakness of our common nature, we ought to employ the most just and probable methods to keep them so. We ought to favor and support the endeavors of many worthy men to preserve the integrity of their representatives, by not trusting them with power too long; by transferring the right of election from the shameless inhabitants of small boroughs, without property or principle, to great commercial towns, or to larger districts; and, as much as possible, to place the power of choosing our lawgivers in the hands of honest and independent men, who have an interest not to abuse it. Above all, we should encourage those plans which tend to restrain the expenses and lessen the profits and the frauds of Government; and to guard against the growth of that encroaching power, from which neither we nor our fathers have been sufficiently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease to vigor, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations as our forefathers found necessary to be made in the form of this government; and why should not we be allowed to watch over our own safety, as well as they?

The order, constancy, and beauty of the creation itself is preserved by those periodical and salutary changes, by which the whole frame of nature is in a manner renewed and invigorated. But after all, what are the alarming changes these men are afraid of? Suppose that they were all to take place, the full effect of them could amount to no more than to give the nation a chance of having more honest representatives than we have hitherto been blest with. Now, if honesty was really that noxious weed which some men seem to think it, yet it does not take root so deep, nor spread so fast, that we need be under any fear of its overrunning the land.

MODES OF PROGRESSIVE IMPROVEMENT.

We select the following just remarks from "Cabanis's Revolutions of Medical Science."

Man, from the nature of his organization, is endowed with a principle of progressive improvement, to which it is impossible to assign any bounds. If we trace his advancement from the state of weakness and helplessness in which he is placed by nature upon this globe, to the acquirement of the first and even of the most imperfect association, what an immense interval does there not appear to exist! How many fruitless attempts, how many repeated efforts must he not have made to overcome it!

From that state of social infancy, or, to use more determinate and less arbitrary terms, from those savage communities which the remote annals of the world and several modern voyages describe to us, to the point at which the civilized nations of Europe are now arrived, the progress does not seem more astonishing. Certain physical or political catastrophes have, it must be confessed, appeared to produce a retrograde march of the human mind. The Greeks and Romans, who accomplished such feats under the influence of liberty, have sunk into slavery, under the yoke of despotism and superstition. But one consolatory truth results from a judicious perusal of history,—that human affairs constantly tend to melioration; that this progress is never inverted, nor even suspended, without the intervention of accidental causes that have power sufficient to derange this natural tendency; and that, as soon as these causes cease to operate, the progress towards perfection is resumed with increased vigor and activity.

All that the labors of past ages have hitherto effected, is doubtless nothing in comparison of what remains for us to accomplish, and of what we shall leave to be done by succeeding generations. A vast career of improvement is now open before us, and we must render to posterity an account of the use we make of the present opportunities we enjoy.

Man is susceptible of improvement in two modes. His physical education and regimen, in the most enlarged sense of these words, serve to develope the action of his different organs, rouse his dormant faculties, and in some measure, create new sensitive powers. And when these means have been employed for several successive generations, they are no longer, *cæteris paribus*, the same men, or the same race of men that exist.

The moral education of man has for its object, to develope his understanding, to cultivate his affections, and to direct all his natural appetites, in the way that tends most effectually to promote his own happiness, and that of his fellow creatures. Every one is acquainted with the difference which it may create between one man and another, whose original dispositions were the same. When supported by all the influence of the legislature, it gives birth to those grand political phenomena, which the page of history holds up to our admiration, and which have occurred in former ages, at intervals unfortunately too distant and too transient to produce much real and permanent good. Perfected itself, by the duration of its effects, and perpetuated with all its successive improvements, by a sort of transmission from father to son, the term of its advancement cannot be ascertained with precision; but is, in all probability, much more remote than is generally imagined.

It is by the combination of these two powerful principles, that human nature is rendered susceptible of a high degree of improvement. When skilfully united, they aid and assist each other. The causes which improve the physical constitution of man, furnish in some measure, the ground work, or instruments of his education; the circumstances which improve his moral nature, put these instruments into action, endow them with energy, and turn into proper channels the faculties which are most liable to receive a vicious direction.

The former of these causes is entirely within the sphere of medicine. The art of medicine, therefore, may exert a great and material influence on the progressive improvement of the human race.

BOSTON SCHOOL ATLAS.
Fourth Edition.
Published by LINCOLN & EDMANDS, No. 59 Washington Street.

The fourth edition of the *Boston School Atlas* with *Elementary Geography* and *Astronomy*; comprising the following Maps and Charts, which are all beautifully engraved and colored; and that of Massachusetts, Connecticut, and Rhode Island, contain the boundaries of every town in those states.

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Chart—Rivers.	Western States.
Map of the World.	South America.
North America.	Europe.
United States.	British Isles.
Maine.	Asia.
Vermont and New Hampshire.	Africa.
Mass. Conn. & R. Island.	Chart—Canals and Rail Roads in the U. States.
N. York, with the Environs of the City.	

The great improvements which have recently been made in the department of education, require that elementary books should be definite in their object, and perspicuous in their arrangement. The Boston School Atlas, after a few necessary geographical definitions, fixes the attention of the learner on the maps, by which alone any valuable knowledge is acquired of the the situation of the various countries on the globe. The questions for examination face each of the maps, which renders the study pleasing and convenient for use. The size and price are such as adapt it peculiarly to young classes, and it will undoubtedly receive extensive patronage.

Many commendations of the work have been received by the publishers; among them are the following.

—

From E. Bailey, Principal of the Young Ladies' High School, Boston.

Messrs. Lincoln & Edmands,

I was so well pleased with the plan and execution of the "Boston School Atlas," that I introduced it into my school, soon after the first edition was published. I regard it as the best work, for beginners in the study of Geography, which has yet fallen under my observation: as such, I would recommend it to the notice of parents and teachers.

Very respectfully, yours, &c. E. BAILEY.

—

From R. G. Parker, Master of the Franklin School.

Messrs. Lincoln & Edmands,

I have examined a copy of the Boston School Atlas, and have no hesitation in recommending it as the best introduction to the study of Geography that I have seen. The compiler has displayed much judgment in what he has *omit. d*, as well as what he has selected; and has thereby presented to the public a neat manual of the elements of the science, unencumbered with useless matter, and uninteresting detail. The mechanical execution of the work is neat and creditable, and I doubt not that its merits will shortly introduce it to general use. Respectfully yours,

R. G. PARKER.

—

From the Author of the "Popular National Spelling Books."

Messrs. Lincoln & Edmands,

I have perused your Boston School Atlas with much satisfaction. It seems to me to be what has been needed as an introduction to the study of Geography, and admirably adapted to that purpose.

Very respectfully, yours, &c.

B. D. EMERSON.

—

From the Author of the "North American Arithmetic."

Messrs. Lincoln & Edmands,

I have examined the "Boston School Atlas," and I assure you I am highly pleased with it. It appears to me to contain exactly what it should, to render it an easy and adequate introduction to the study of Geography. Yours respectfully, F. EMERSON.

Nov. 5. 3t.

AIDS TO DEVOTION.

LINCOLN & EDMANDS, have recently published Aids to Devotion, in three parts. 1. Selections from Bickersteth, comprising general views of Prayer. 2. Dr Watts's Guide to Prayer, entire. 3. Devotional Exercises.

From the Journal of Humanity.

"This volume has been on our table for some weeks, during which time we have often referred to it with profit. It is a valuable elementary book on the subject of prayer, worthy the study of every Christian who wishes to cultivate this gift, whether for the purposes of private devotion, or for its public exercise. One or two readings will not be sufficient; the Christian should, by constant reference to it, keep its principles and directions fresh in his mind through life.

It constitutes Vol. 7, of the Christian library, but can be purchased separately. The volumes of this library are sold low with a view to its extensive and permanent circulation." Oct. 29.

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The high encomiums which this work is now drawing forth from Reviewers, bespeak its worth, and are calculated to give this cheap, and valuable book a circulation it richly deserves. This volume contains much valuable instruction and encouragement to all those societies which bear the name of Howard: to those which seek the prevention of pauperism and to the friends of temperance and the keeping of the Sabbath. It is furnished in a form suitable for Sabbath School and Family Libraries. Oct. 29.

THOMAS a KEMPIS'S IMITATION OF CHRIST. LINCOLN & EDMANDS, No 59 Washington Street, publish a beautiful edition of the inimitable work, "*The Imitation of Christ.*" Probably no book ever excited more universal admiration, in all Christian nations, than this remarkable book. The calm, peaceful, Christian spirit, which it inculcates, is well adapted to smooth the asperities of life, and diffuse the influence of Christianity. The follies and gaudy display of the present world appear insignificant, as well as censurable and criminal, while perusing these pages, and the bright prospects of immortality burst with rapture on the pious mind. This beautiful edition has been carefully revised by Rev. HOWARD MALCOLM, is ornamented with a copperplate frontispiece, and may be confidently recommended to a universal patronage. Oct. 29.

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A Selection of Lessons for Reading, in Prose and Verse. By EBENEZER BAILEY, Principal of the Young Ladies High School, Boston.

From the Newburyport Herald.

"A book under this title has been prepared by Mr Ebenezer Bailey, a gentleman well known to many in this town, and who ranks with the best instructors of youth in our country, for the use of young ladies at higher schools. We had reason to expect much from the taste and judgment of the author, and have not been disappointed. This book not only compares favorably with other Class Books in use, but is, we think, better adapted to its purposes than any books of the kind we have had occasion to examine."

Oct. 22.

VALENTINE'S PENMANSHIP.

LINCOLN & EDMANDS have just published the 3d edition of *Valentine's Penmanship*, which is a complete guide to elegant writing, and can be furnished to Schools at a very cheap rate. It has received general approbation, Oct. 29.

CHEAP EDITION OF BAXTER'S CALL.

LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

POPULAR MINIATURE QUARTOS.
Cowper. Fenelon. Taylor.

FRAGMENTS in PROSE, gathered from the Correspondence of William Cowper, price 13 cents.—This little book contains Cowper's Conversion; Love of his Mother; Love of Retirement; Cowper in Rural Life; In his Boudoir; Love of Christ; Mistakes on Religion; Favour of God; Knowing each other in Heaven; Recollections of Earth; First Impulse of Converts; Utterance of the Heart; Consolations of Piety; Charms of Rural Scenery; Waking of the Nations; Refinement without Religion; Folly of Slander; Dangers of a Public Education, and Thoughts on other subjects.

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THE COMFORTS OF PIETY, taught from four heads in Religion: Faith, Hope, The Holy Spirit, and Prayer, addressed to a lady. By Jeremy Taylor, author of Holy Living, price 13 cts.

Of Jeremy Taylor's Works, Dr. Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian." Published and for sale at the Bookstore of James Loring, No. 132, Washington St. Oct 19.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XVII, *for November*, 1831.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I.—Female Writers on Unitarianism. 1. A View of the New Testament regarding the Nature and Dignity of Jesus Christ. By Joanna Baillie. 2. Religious prejudice overcome, by a careful Examination of the Old and New Testament. By Mrs Charles Toogood. 3. The Essential Faith of the Universal Church; deduced from the Sacred Records. By Harriet Martineau.

Art. II.—Walsh's Notices of Brazil. Notices of Brazil in 1828 and 1829. By the Rev. R. Walsh.

Art. III.—Fox's Sermons. Christ and Christianity; Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth. By W. J. Fox.

Art. IV.—Unitarianism Vindicated against the Charge of Skeptical Tendencies.

Art. V.—Profession of Religion. A Liturgy for the Use of the Church at King's Chapel in Boston. Third Edition, with Alterations and Additions.

Art. VI.—Recent Events in Geneva. Expose Historique, &c. Historical account of the Discussions between the Company of the Pastors of Geneva, and M. Gaussen, one of its Members, on occasion of a Point of Ecclesiastical Discipline. Accompanied by Documents.

Art. VII.—Salem Witchcraft. Lectures on Witchcraft, comprising a History of the Delusion in Salem in 1692. By Charles W. Upham.

Art. VIII.—Bigelow's Travels. Travels in Malta and Sicily, with Sketches of Gibraltar, in 1827. By Andrew Bigelow.

Art. IX.—Godwin's Thoughts on Man. Thoughts on Man, his Nature, Productions, and Discoveries. Interspersed with some Particulars respecting the Author. By William Godwin.

Art. X.—Griffin's Remains. Remains of the Rev. Edmund D. Griffin, compiled by Francis Griffin: with a Biographical Memoir of the Deceased, by the Rev. John M'Vickar, D. D. Nov. 1.

☞ *Cheapest Magazine in New England.* ☜

THE
MONTHLY TRAVELLER,
FOR 1832.

The publishers, encouraged by the commendation and patronage bestowed upon their past labors, and determined to spare no exertions to merit a continuance of public favor, will continue the enlarged series of the Monthly Traveller, without increasing the price. This series commenced in January last, and each number contains more reading by one fourth, than the numbers of the first year. While some editors have the modesty to require five dollars a year for a monthly, miscellaneous magazine, it is hoped the very moderate price charged for this work will induce all classes to become patrons, and cause its already wide circulation to be extended still further.

The Monthly Traveller is intended to serve the purpose of those who have not access to the uncounted miscellaneous publications of the day; but who are still desirous of availing themselves of their most valuable contributions. It contains the most popular selections from foreign and American publications; original notices of the current literature of the times, and such articles as are calculated to entertain and instruct readers of both sexes and of every age. It is published on the 15th of each month, by BADGER & PORTER No. 63 Court Street, Boston, at two dollars per annum, in advance, or two dollars and a half at the end of the year.

*** Persons intending to subscribe for the volume commencing with the year 1832, are requested to send in their names as early as possible, that the publishers may estimate the extent of their edition.

☞ Editors with whom we exchange, will confer a favor we shall cheerfully reciprocate, by inserting the above. 3t Oct. 29.

DAVIS'S ARITHMETIC—$4 per doz.

The second edition of *Davis's Arithmetic* printed on a beautiful type and paper, with considerable additions and improvements, is published by LINCOLN & EDMANDS. Oct. 29.

CHRISTIAN ALMANACK.

LINCOLN & EDMANDS have just published the *Christian Almanack*, for 1832. Orders can now be answered. Price $3 50 per hundred. Oct 22

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

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